pressed by the suffering of life, and, abandoning his position and his family, as so many others in India have done through the ages, had sought a solution of the problem of evil. Seeing the pain which appears to be an inevitable concomitant of consciousness, and believing, as his contemporaries did, in the transmigration of souls—that physical death is not an escape from suffering, but simply ushers in a new stage of existence which is also marked by anguish—the salvation which he sought was a way of getting rid of pain, a means of breaking the endless round of rebirths. He tried earnestly the several roads recommended by the philosophers and religious experts of the India of his time, but to no avail. Finally, when all these had failed him, and in despair he was sitting in meditation under a tree, the answer flashed into M* mind and he became the Buddha, the "Enlightened." It was one of those revolutionary experiences which change the course of history. Having found for himself the secret of release, of inward peace, and of freedom from pain, the Buddha spent the rest of a long life in teaching it to others.

There is no space here to go into the Buddha's precepts in any detail. He summarized them under the four truths—that-life and suffering are inseparable, that suffering is due to desire or thirst, that to get rid of suffering one must be emancipated from desire, and that the way to freedom from desire is the eightfold path. This eightfold path included right views (seeing life as it really is, always changing and with no abiding entity which can be called soul), right aspirations, right meditation, and right actions. He inculcated self-forgetfulness and kindly service—although with no passionate attachment to any one or any thing.

The goal, of course, is the extinction of desire and so the end of pain—nirvana.

Obviously the Buddha's teaching was rather alien to Chinese thought: the mental and spiritual world in which he lived differed from that of the Middle Kingdom. His system had as its object escape from existence, which he regarded as evil. Here and there were Chinese pessimists, but the bulk of China's thinkers regarded life as worth living. They were optimistic about human nature. They deemed it either good to begin with, or, if innately bad, improvable. Some of them sought the indefinite prolongation of life. If they troubled themselves at all about the state of the